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ADDRESSES AT THE EIGHTY-THIRD ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

The Earl of Harrowby, the president, said:

It now falls to my lot to have the honor and privilege of saying a few words at the opening of this great meeting. This year, 1887, has one great characteristic which must make it always remarkable, and that is that it is a year of general thanksgiving. The fiftieth year of the reign of our gracious and beloved queen bears distinctly upon it that one great feature of thanksgiving to Almighty God, and it is right and proper, I think, that at the meeting of a great society like this we should endeavor to stamp upon it the stamp of thanksgiving to God for all that he has enabled us to do for him during the last fifty years. At the same time, it is impossible not to lament that the prominent figure of these meetings did not for our sakes live long enough to be present in the fiftieth year of the queen's reign. How Lord Shaftesbury's soul would have burned within him—how his matchless powers of speech would have glowed to-day, while he recited all the causes that the society has had for thanksgiving during the past fifty years! Our venerable, our ever-to-be-lamented, and our ever-to-be-followed great leader, Lord Shaftesbury, if he had one great quality next to his loyalty to his God, it was a passionate loyalty to his queen. If he had been here, it would have been the greatest delight to him to recount the triumphs of the last fifty years.

Well, we must not dwell longer on our departed, ever-beloved friend. Let us rejoice to see how the old principles on which the society was so well founded have stood the strain of more than eighty years. We have acted closely upon that original principle—the circulation of the Scriptures without note or comment, in the British dominions and foreign countries. Our organization remains the same, and most wisely was it framed by the fathers of this movement. It is well just to recollect what that organization is. The enormous work of the society is conducted by a committee planned with the greatest wisdom. Fifteen members representing the church of England, fifteen members representing the other Christian Protestant churches, and six foreigners resident in London, compose your permanent ministry. They are aided by two able clerical secretaries, one representing the nonconforming churches, the other the church of England; and six members—those who have attended the least—go out in rotation

every year, so that fresh blood is coming in constantly. You have this great society managed entirely by lay influence, with the ardent support of the various Christian churches. I attribute to the character of the organization, which is very little known in the country, a great deal of the continued blessing which God has poured upon the society, and I thank him for the wisdom of our forefathers who laid the foundations so well.

For one moment further let me detain you with a comparison of the state of affairs fifty years ago and now. I won't tire you with much detail, but to me it has been so very interesting to trace the progress of the society that I think it may be interesting to you. Fifty years ago our receipts were £100,000; now they are nearly £225,000. Fifty years ago that great test of the interest taken in this noble work—the auxiliary societies, amounted at home to 2,370; now they are over 5,300. If there is any proof of the spread of the interest taken in the circulation of the Bible, that is one. Abroad you had 260 auxiliaries and branches fifty years ago. You have now 1,500. Fifty years ago what was the issue of the Bible and portions of it from this great society? The annual issue was 600,000; now it is about 4,000,000. The cheapest copy of the book, half a century back, was issued at about two shillings; now the price is sixpence. The cheapest Testament then was tenpence; the cheapest is now Lord Shaftesbury's, and the price is a penny. And that not done by any grinding of the people who produce these works. One of the first questions I asked when I had the honor of being called to occupy this chair was, how were the workpeople treated who manufactured the cheap Bibles; and by the testimony, not only of ourselves, but of the outside press, I have assured myself that there is neither overwork nor under-pay. In how many tongues and languages were the Scriptures circulated fifty years ago? In one hundred and thirty-six. That figure is actually doubled, for now they are circulated in two hundred and eighty. Fifty years ago fourteen fresh languages of Europe had been honored by Bible publication. Now the Bible has been published in twelve fresh languages in Central Asia and Siberia, twelve in India, fourteen in China and Mongolia, nineteen in the Pacific, thirty in Africa, and thirty in America. That surely is a most marvellous record, and, curiously enough, in this fiftieth year of the queen's reign there is only one great language which has not a complete translation of the Scriptures—namely, the Japanese. I am told that by midsummer

the complete Bible will take its place in the Japanese language.

What were our agencies fifty years ago? We had a centre of light, an agency with a paid agent, in France, Germany, Greece, Turkey, the West Indies, Canada, and China. I am almost afraid to read the list of places where our agencies exist now. France, Germany, Belgium, Holland, Austria, Italy, Spain, Portugal, Denmark, North Russia, South Russia, Turkey, Egypt, Algeria, Morocco, Persia, Malaysia, North China, Mid-China, South China, Japan, East Australia, West Australia, the River Plate republics, and Brazil—all have centres with your paid representatives in charge of them. Surely this is very encouraging. Probably most of you know that colportage by devoted Christian men is one of the most interesting branches of Bible-work. These men go about with apostolic zeal, undergoing hardships worthy of the first century of Christianity, offering the Bible to whoever will buy it, and explaining from their own personal experience its value. Fifty years ago this branch of the work was in its infancy. Two French bankers, I believe, had the honor of beginning the movement. In the year 1887 you have in Europe three hundred natives of the various countries employed in this blessed work. Elsewhere, chiefly in India, there are two hundred.

You naturally would like to ask me what happens to all the 4,000,000 books—all complete copies or portions of the Holy Scripture—circulated by this society. To show what a depth of feeling for the Bible there must be in England and Wales, putting aside Scotland and Ireland, which have their own societies, I may say that the former countries take annually 1,400,000 copies of the blessed book. Australia, India, and the Cape take 600,000. People tell you that the Continent does not care for the Bible. Remember, when we are talking of this matter, that nineteen-twentieths of our books are sold at their proper value. We do not give them away except in very peculiar cases; so that the people who take them show that they value them by being willing to make sacrifices to obtain them. Does the Continent not care for the Bible? France alone, that great sister country with whom we are so happy to have friendly relations, and of whom we have a representative on our platform, takes 124,000 copies of the Scriptures annually. Belgium itself, which we suppose would not be very anxious on the subject, consumes 7,000; Holland, 30,000; Germany and Switzerland, 363,000; Italy, so long closed to us, 130,000; Spain even, 56,000; Denmark, 46,000; and, marvel of marvels, Russia, 450,000. Turkey takes 50,000; Egypt something like the same number; India, 250,000. This is a sort of rough picture of where your books go; and as they are books calling for some little sacrifices on the part of the individuals to obtain them, it is a picture, not of dry statistics, but of a subject holding forth great encouragement, for which we ought to thank Almighty God.

I have given you a rapid sketch of the difference between the society as it was fifty years ago and as it is now. Would to God the advance were even greater! When we think of the increase in our population, our wealth, and our luxuries, we may hang our heads a little in shame, and wish that we had a

still greater tale of progress to present. What have the past fifty years done with regard to strengthening faith in the Bible? Assuredly the fifty years that have passed have been remarkable—a period of extraordinary intellectual activity and general unrest of mind; but if you go now into the company of any men who are conversant with the science of the day, would you find any who would venture to lay down boldly before his compeers the proposition that the Bible had been proved to be an imposture? Go to Germany, or wherever you like, where criticism has been keen, and, instead of finding people weaker on the subject of faith in the Bible, you will find them stronger than ever, in spite of the criticism to which the book has been subjected. The past fifty years have almost seen a repetition of the gift of tongues, because we have translations of the Bible in something like a hundred and forty tongues. Many of these were previously unwritten tongues, which had known not a word of literature before. This is one of the greatest marvels of the half-century. I don't think I am exaggerating when I say that that extraordinary linguistic feat of the literary establishment of this multitude of languages, by means of the Bible, is almost miraculous. Again, I say, what have the fifty years done to strengthen our faith in the Bible? There is not a place in the East from which testimony does not come—from the mounds excavated, the old towns investigated, and the countries mapped out—to the truth of the Bible. Topographical researches in Palestine, excavations in Babylon, Nineveh, and the like, all have contributed to place the historical accuracy of the Bible on a broader basis than ever. And a much more touching testimony to that blessed book, is the way in which it has been found to suit every race, every tongue, every nation, and every class in the last fifty years. Take the most degraded races that commerce could not modify and politicians could not improve; when the Bible was brought to them, they were raised at once—placed in a higher intellectual and moral position. The same thing has happened with regard to classes. You have taken the Bible to every class, from the highest to the lowest, with the most beneficial results. Look at the bar; look at the church; look at the navy. You will find man after man holding most prominent positions in secular affairs, and proud to acknowledge that he bows down before the Bible. Go to the working classes, and what do you find? A marvellously increasing interest in the Bible. A few weeks ago I was in a Staffordshire town, and I found a hundred working men weekly attending the Bible-class. Last week, again, in a corner of Whitechapel, I heard the same story—one hundred artisans attending the Bible-class week after week. Among your sailors there is a serious interest in the Bible. Among the soldiers crowds of them are studying it. What about the fishermen? In their most perilous voyages in the Northern seas they pay large prices for the Holy Scriptures, in order to study them. What about the female population of this great city of London? I can never think of them without recalling the name of Mrs. Ranyard, one of the most honored names in the work. As for the poor, you find them putting by their pennies to buy the Bible. I say, therefore, that the evidence of the last fifty years, whether you look

at the upper classes, at the working classes, the poorest of the poor, or whether you look at the savage tribes, the evidence for the Bible is stronger than it ever has been before. Let us go on with our work, with our faith strengthened by the rich harvest of the half-century. Let us not abate one jot or tittle of faith in that book. Let us feel that it is an enormous honor, and very cheering to us to be enabled once a year to put aside all the differences that sever the Christian churches, and to unite in the most cordial and most friendly way in this great work of circulating that blessed Bible, to which England, our empire, and the world owes so much, and will owe more in the future.

ADDRESS OF THE ARCHBISHOP OF CANTERBURY.

You will be aware, of course, that the motion which I have to submit to you is in connection with the remarkable report which we have just heard. We listened with, perhaps, something of dismay to the statement that we are suffering from a falling income, and then listened with great interest to ascertain whether the committee were taking such steps as would prevent the loss from becoming too great for us to bear, and whether at the same time they were able to take those steps without seriously marring the work of the society. I think it must have been a satisfaction to you all, as I am sure it was to me, to hear of the wise and judicious economy which they are practising, and to learn that at present the loss of income is producing but small effect upon the operations of the society. I don't know that I have ever read a report more encouraging, upon the whole, than this one, and for two reasons. First, that the hindrances are entirely accounted for; and secondly, that from page to page, if we look above the very letter of what we have been listening to, we see new chapters written in the history of Christianity through the work of this society. We see more. We see what the Christian poet calls "the footsteps of God's march of mystery." I will say nothing about the marvellous distribution of the Scriptures, for that has been most succinctly and impressively put before you by our president, and you have heard every figure of it verified by statements which I am afraid neither you nor I will be able to carry away, but which were refreshing while we listened to them, and which will revive our spirits if they are in danger of failing by the way, when we refer to them in the printed report.

I desire only in a few words to call attention first to the way in which we are able to give a good account of the hindrances we are suffering from, and secondly to the fact that God is most certainly using this society as a lever for his great work. You know the often-quoted story of the old Greek mathematician, who said that if he could find a place to stand upon, he would move the world. Now, the Bible is the lever with which God does move the world, and he has actually given to mankind a place outside the world from which it may be moved. By the wonderful gift of inspiration our God has given to mankind a standing-place which was not to be found in the world itself, and from that standing, from a basis which God has provided for the spirit of man outside the world, the world is being moved by the force of inspiration. As regards our hindrances, I think, if we look at the

columns of the newspaper for a day or two, we may be quite satisfied that the depression which is being suffered all over the world, and not by us alone, would have accounted for more falling off in our income than we have experienced; and, moreover, as regards the falling off of sales, which is to us almost a more touching thing than the loss of income, when we see the poverty of the manufacturing districts of France, when we hear of the political troubles of Belgium, when we hear that there are great European countries in which actual persecution against the word is stirring as in the days of old, when we look at the large portion of the world which is subject to the influence of the Turks even when not under their religion, and when we understand that they are desperately afraid of every religious step made by us, because they cannot be delivered from the conviction that our religious steps mean an aiming at political influence—I say that, when we consider all these things, we have quite sufficient to account for any falling off in sales in countries which are under those influences. Therefore, in respect both to income and to sales, I believe the depression is more than accounted for.

Well, then, scanning this report with an affectionate and friendly eye, I do congratulate the society upon the policy which the committee are pursuing in withdrawing, or attempting to withdraw, from Holland, Germany, Switzerland, and Denmark. They are doing exactly what the Christian church ought to do with all its enterprises, at a certain point. We have no business to undertake to do for other people what they can do, and are being induced to do, for themselves. No period in the society's work will have been more effective, more blessed, than the day when we are able to put up the shutters of our last depot in countries such as I have mentioned, and, carrying off our last parcels, leave the native Bible societies to carry on the work, as it is absolutely certain they must be able to do, better than ourselves. That is true economy in the large as well as the small sense of the word. It shows us that the management of the society is in the hands of wise politicians.

Now, just a very few words about what I call "the footsteps of the march of God's mystery." Who has been able to listen without great emotion to the information that the Archbishop of Paris has sanctioned the circulation of Lasserre's four Gospels freely, faithfully translated with a new and improved revision? I declare it thrills me to the heart to know that that book, circulated in all directions, is dedicated to the honor of "Our Lady of Lourdes," and for this reason: I am perfectly certain that every shred of superstition will in its time drop away, but upon the forefront of Gospels circulated by a church which has so much to cast away, it does seem a matter worthy of note that that strange dedication, so repulsive to our feelings, is nevertheless a declaration, whether in darkness or in light, that in the beginning the Gospel of Jesus Christ was the same Gospel that is living to-day, and that she who bare our Lord in simplicity and poverty is the same person whom now they ignorantly worship. It is strange, fantastic, saddening, in many ways, but it is still a declaration that Jesus Christ himself is "the same yesterday, and to-day, and forever;" and I believe that all else will

drop away except God's word. You would not be true members of the Bible society if you did not believe in that before all things. At the same time that we hear this of the Archbishop of Paris, we hear that a similar dignitary in Portugal, the titular Patriarch of Lisbon, has written the touching words that have been read to us, and has written them for the purpose of having them circulated with copies of the Scriptures in Portugal, and of declaring the Bible to be "the" book for men, women, and children. Nobody in Lisbon three centuries ago, much less the Patriarch, could possibly have made such a declaration. But God has made his church and his word take a great step forward in Portugal; for the Bible, following that declaration of the Patriarch's, is being circulated far and wide. We hear of the same tremulous movement everywhere. We hear of the new Bishop of Transylvania purchasing several thousand Portions of the Scripture to distribute among the young of his diocese. In Russia we hear of the increasing use of the Bible in schools, and of the holy synod having supplied 100,000 copies of the People's Edition of the Testament, and having another 100,000 in preparation. We hear that the Coptic Patriarch in Cairo is buying very large numbers of copies both in Arabic and in Coptic.

It is a great movement that is going on in the world, and I don't think that at the foundation of this society its managers could have expected, whatever they might have hoped, that by this year 1887 such great things would be happening. The secretary did not dwell on China, and I will not; but think of that enormous country with its teeming populations being now free for you to enter and work in. Well, go and work there. Japan is not merely open. I have been learning through private letters to myself interesting and singular accounts of the extraordinary constructiveness of the Japanese mind. A few years ago we were amused and amazed to hear that the Japanese had built a first-rate steam-packet, and that the work had been done by native workmen. Now they are making themselves a church. They have told the American bishop and the English bishop that they are determined to go on in their present way no longer. I see here to-day the bishop of Exeter, the father of our bishop in Japan, and, no doubt, he can tell you more than I can of the extraordinary way in which the Japanese people gathered about the two bishops, and said that if they did not give them a constitution and canons, and make proper arrangements for a church, they must do it for themselves.

Now, there is one point which you must not think insignificant, and upon which you must not be afraid of spending a great deal of money. I mean the small languages. One of the earliest Christian fathers tells us that, although Christianity had been only so short a time in the world, already the gospel of Jesus Christ was discussed and prayed over by the very fishermen on the rocks of the sea. That only referred to a few storm-beaten rocks in the Mediterranean. We to-day say the same thing; but our rocks are the noble islands of the Pacific far and wide, and the fishermen there are men of all sorts, looking out for salvation from the midst of the great ocean. The fastnesses of Oceania are calling for the word of God, and we must

no more say that we cannot afford to translate the Bible into their small, insignificant languages, than we would say that we could not afford to translate it into the language of the greatest empire in the world. The Bible society will not be true to its mission unless it devotes itself to translating the Bible into all the smallest languages in the world.

Translation and circulation are not, however, the whole of its duties. It has another, an interesting and extraordinary one, to which your president made admirable allusion—that is to say, the organization of languages. It has now positively to do what Luther did, and what was done for us. It has to choose out, in some cases among a great number of current dialects, the most flexible and noble, and to make that into a language which shall be the language of the Bible, and consequently of religion and of the people. Just as German was first formed, we have now to put into a literary shape the languages that were spoken by millions of people when German was only spoken by thousands. There is in India a language which is coming out as the future language of Indian literature. A most able and diligent missionary (Dr. Weitbrecht) has applied to this society for help in the matter. I don't know that it can be given exactly in the form that he wishes, but I hope that the society will in one way or another be able to assist the great project that he and his friends have in view. It is now rapidly becoming of vital importance that we should choose a great language in North India, and make it the language of the Bible. We shall thenceforward make it by that means the language of religion and of the cultivated classes. There is something which Dr. Weitbrecht says in his paper which may be taken as a type of what the society is doing and must do. He speaks of the interesting way in which they are obliged, not to translate (because you cannot translate when the idea, and therefore the word to represent it, is wholly absent), but to manufacture words in India. One example is "J A J." It represents the pronunciation of the English word "judge." The natives have no word of their own corresponding to that, because they never knew, under their old rulers, what a real, righteous judge was. In the same way they have to use the letters "REL" to represent the word "rail," railways being new to their thoughts and language too. But infinitely more important than that is a word now used everywhere, which they represent by the letters "KANSHANS." That is "conscience." Again, their intercourse with us has caused them to make this word, "SIMPATAIZ," meaning "sympathize." Now, is not God moving forward among the peoples through the agency of the English nation, when they take from us words to express notions of which they knew nothing before? The people to whom I have alluded have not previously had the word "conscience" in their language; they have not had the word "sympathy;" because there was nothing in the native mind which needed to be expressed by words of their own bearing those meanings. Our work is being done when we are making it impossible for people to speak without using Christian words. We see, therefore, what we have to do. We have to pervade the minds of the nations with the ideas of the Bible. We have to make them feel and know what no religion of their

own ever really taught them. We have to teach them, through the Bible, God's human-divine love, the epiphany of his *philanthropia*, as St. Paul magnificently calls it, his man-lovingness in Christ's incarnation, his self-sacrificial atonement, the indwelling of God in man through the Holy Spirit. Through the facts of the Bible they will grasp these at first invisible realities. Then the time will come when that experience and the convictions resulting from it will be formulated for them as it is for us, in terms appropriate to native conceptions; but, in the mean time, let us go on doing the blessed work which is bringing all mankind to have their languages, thoughts, and expressions permeated by the ideas of God revealed to man.

FOREIGN DEPARTMENT.

UNITED STATES OF COLOMBIA.

A report of great interest has been received from the Rev. M. E. Caldwell, of Bogota, in respect to a long and somewhat perilous trip which he had made through the north of Colombia. Mr. Caldwell was accompanied by his wife and two young men, besides the man in charge of the beasts, and the journey was made on the backs of mules. The results satisfied them that the country was open for the distribution of the Bible, beyond their expectations.

In a summary review of the journey, Mr. Caldwell says:

We left Bogota Dec. 22d, and returned Feb. 25th, after very constant travel. I believe that five days was the longest time spent in any one place. Early in our journey we aroused the fury of the priests by selling several Bibles to the secretary of the bishop of Tunga. The bishop sent out in advance of us a printed circular to warn the people against our books. In Tunja an excited company of men rushed out of a drinking house to attack me, but as I was at a little distance they vented their rage by throwing a stone at me. In another city the priest declared that he was the authority of the place and threatened me with imprisonment if I attempted to continue my work. It was in that place that I was spit upon and ordered in the most violent manner to depart, but I continued to offer my books until the time I had fixed for leaving. In another town I was challenged to a public debate with the priest, and we had a four hours' discussion in the presence of many people. In another place three hours were spent in the same way.

The priests in Colombia are a desperate set of men, and are really the rulers of the land. They have far more power over the people than I supposed. But we succeeded in selling a great many copies of the precious Scriptures, and I preached hundreds of short sermons by the roadside, in blacksmiths' and carpenters' shops, in stores and drinking shops, in the homes of rich and poor, and everywhere and under all possible circumstances where I could get an audience. Once I spoke to an immense crowd while seated on my mule. We trust that the seed sown may spring up in many hearts and bear much fruit in the Lord's own good time.

In the course of this trip, Mr. Caldwell and his assistants sold 925 volumes of the Scriptures for about \$250, U. S. gold. This makes the entire number of sales from October 8th to March 22d, 1,118 volumes; of which 254 were Bibles, 104 Testaments, and 760 Portions.

CUBA.

A paragraph in the Annual Report mentions the fact that during the last fiscal year 5,874 volumes of the Scriptures were sent to Cuba, and that notwithstanding the indifference and opposition which have been encountered, about 22,000 Bibles, Testaments, and Portions have been disposed of in different parts of the island during the past five years. As these books have been sold from house to house, to individual purchasers, much better results are to be looked for than if they had been lavishly given away. As the Report says: The future moral and religious condition of Cuba calls for thoughtful consideration from the Christian people of the United States, and the work which has been so well begun in the circulation of the Scriptures should be followed up by other forms of Christian instruction. Already churches have been organized in Havana and Matanzas, with Sunday schools and prayer meetings, and it is to be expected that the reading of the Scriptures already circulated will be followed by amended lives and a purer faith.

Since the Report was written information has been received that a third church has been organized at Cienfuegos, on the south side of the island, under the direction of the Jamaica Baptist Missionary Society.

MEXICO.

Mr. Hamilton writes:

I have just received a letter from our colporteur at San Cristobal, Chiapas, who arrived there on the 30th of April, having sold but few books on the way. This is our entrance into the last capital of all the States of the republic. All have now been visited by colporteurs. San Cristobal is very fanatical, and the people are already forbidden to buy or read the Bible without notes. It is at great cost that we carry the Bible to such distant towns in these roadless States. My field has now been explored, but how can we induce the people to purchase the Scriptures when thousands of priests are preaching and threatening against their taking a single volume as a gift? In San Luis Potosi a laborer lost his work in a *hacienda* for having entertained a colporteur over night.

MEXICO.

Samuel A. Purdie, in the *Friends' Review*, adds another to the numerous narratives showing the preparatory work of the Scriptures when sent among the people in advance of Protestant missionaries. He says:

A year ago F. Peña entered Quintero in company with José M. Garza. They stopped at noon at the

fountain which supplies the village and had a season of prayer together there, asking God to open the hearts of the people to receive them. On entering the principal square they saw that the people were nearly all sleeping *siesta*, and hardly knew how to find the house of Norberto Morales, to whom they had letters of recommendation. Passing one house with an open door, they saw a young lady sitting at a sewing-machine busy at work, who at once replied with kind courtesy to their inquiries. The eagle eye of José M. Garza had noted an open New Testament of the Protestant version lying on the sewing-machine. She showed them the house where Morales lived, and as soon as they were out of hearing, José M. Garza said to his companion, "The harvest is ready." They reached the residence of Morales to find a Bible lying on the table; he took them to the residence of the mayor, an aged veteran of the struggle for religious liberty, and a Bible was also to be seen on his table. He took them to consult with the teacher of the public school, to see if the use of the school-room could be obtained temporarily for meetings, and a Bible was there also. These Bibles had been sown long before, some as long ago as 1863, and all these were Protestants, but had never seen a Protestant missionary. They received the messengers with gladness, and very soon a meeting with nearly sixty members was organized.

They at once formed a day-school for girls, in charge of the young lady referred to, Sofia Castro, who at once aided in the Sabbath school. She had for some years been a Protestant, and had tried to persuade her parents to send her to the boarding-school planned by Virginia W. de Mascorro, at Santa Barbara, but just as she was ready to apply, a domestic event prevented Virginia from carrying out her plan, and thus no one ever knew that Sofia was desirous of going there. She told her parents that if they could not pay her board she would gladly do housework for Virginia M. to pay her board and education. She continued in charge of the village school until her marriage to Francisco Peña in eleventh month last, when the Catholics withdrew their children, saying that it was evident that their payments for tuition would help to support a Protestant minister. She has continued to carry forward her work with the remaining children, and has been sustained in her efforts by collections taken up in the Bible-schools belonging to Canada Yearly Meeting. She is an earnest worker, and her own efforts, with those of her mother, have done as much to build up the meeting at Quintero as those of our minister. The members belong to the principal families of the village, and own ranches near by on the fertile plain. The members have pledged adobes enough to build a meeting-house, and other materials are also promised. The cash subscriptions already amount to over \$100, and the work will probably go forward next fall, which is the dry season in this section.

MICRONESIA.

The Rev. Mr. Sturges, one of the translators of the Scriptures for the inhabitants of Ponape, writes from California as follows:

Please accept my sincerest thanks for the donation of copies of the Ponape New Testament, and for the generous distribution of them among our people. I can tell you of the joy and thanks the multitudes in those sunny isles will send you in gratitude for the very neat book you have so kindly furnished them. We join our thanks for the copies we have received. We have read many of the pages with increasing surprise at the neatness and correctness with which the work has been executed. It is a marvel that such a pretty book has been made out of such material. God bless the American Bible Society! My faith in the power of the gospel to elevate the heathen shall never fail me! The isles have now the law of God; let them all rejoice, and we will be glad.

THE REV. LI YU MI.

It was written many centuries ago of a young man in Asia Minor, the son of a Greek father and a Jewish woman, that from his childhood he had "known the Holy Scriptures." The oral instruction given by his devout mother, enforced by the lessons which he heard read in the synagogue every Sabbath day, and aided, we may suppose, by personal study of valued manuscripts, had developed in him a faith like that which dwelt in his grandmother Lois and his mother Eunice, and thus he was prepared for a life of conspicuous usefulness.

Such an experience is not rare in lands where pure Christianity is dominant. The sons of godly women still know the Holy Scriptures from their youth, and show the results of their contact with the truth, in their speech and lives. But the highly favored children of our land may well set over against their experience the condition of those who grow up in absolute ignorance of the gospel, and only in mature years come to know anything of the holy books of our religion. We may question indeed whether many men in heathen lands, only beginning to hear of the Scriptures after arriving at manhood, ever acquire such a knowledge of them as Timothy had of the Old Testament. At the same time it is interesting to see what a book the Bible is in its adaptation to ignorant and unlearned men, and to those who are dull of understanding and slow of heart to believe. To the wise and the unwise, to the scholar and the simpleton, the Scripture is "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

There died in China a few months ago a Chinese preacher, long and favorably known in connection with the Methodist Episcopal Church. Shortly before his death, he wrote out a sketch of his life, which Dr. S. L. Baldwin has translated for the *Christian Advocate*. It is a remarkable story of Christian experience, but it is especially interesting for us to cull from it some passages which illustrate how the printed word combines with other influences to illuminate and sanctify the heathen mind.

The Rev. Li Yu Mi was born in 1836, and being left

an orphan at a early age, he grew to man's estate in poverty, superstition, and ignorance. Having been converted he became a travelling preacher, and at the age of thirty-three was ordained deacon by Bishop Kingsley. Bishop Harris advanced him to the eldership in 1872, and he continued in the faith till death removed him in 1886.

Of his early life he says :

My father and mother died early. Having no money nor home, and also being without relatives or friends on whom I could rely, I was poor and wretched. *Therefore I could not study books, and did not even know one character.* When I was little I was very vicious, and would rail at people. Being born in the country, I was like one who looks at the sky from the inside of a well. How could I know that heaven and earth are so large, and that there are so many things in the world? I saw nothing beyond the hills and the flowers and the wild grass. I heard only the sounds of birds and fishes and insects. I was acquainted only with the toilers in the fields and the gatherers of fuel. My objects of faith were only hill-sprites and hobgoblins. Moreover, I did not know how to seek precious things, and had no hope of fame; but my only thought was to follow my father's hand, and earn a mouthful to eat until death. How could I know that the just heart of the heavenly Father would not be offended at a lonely man?

He was twenty years old when he first heard Mr. Maclay preach the gospel.

This was my first sight of a foreigner, with strange countenance and clothing, and I did not know whether he was a man or not. But I saw that his language and conduct were very polite, and at once perceived that he was truly a man, and, moreover, was a good man. *At that time he gave me a book.* The arguments I heard him use were reasonable. We three brothers, because of this, believed the Saviour, kept the Sabbath, and began to pray; but when we thus first believed we did not thoroughly know our own sins. We had scarcely got further than to think that it was good to do right.

Afterward the Kwi-hung church members on the Sabbath day taught me a portion of Matthew in the Colloquial. From this, *my heart could not leave that book.* When I had leisure time I would at once go to reading it, and in a short time I had read it through. I also read the Ten Commandments, the Apostles' Creed, and the Lord's Prayer, and thus came to know that all men are sinners, and must obtain the Saviour's great grace in order to be saved.

When I was twenty-one Teacher Maclay baptized me and received me into the church. When I was twenty-one and twenty-two the church appointed Teacher Hu Yong Mi to Ngukang. He taught me the Classical New Testament and the hymn book.

When from twenty to twenty-three, for a period of four years, *my eyes did not leave the Holy Bible*, and my mouth did not leave the Saviour. As soon as I saw a man I began talking doctrine to him—not stopping to think that it might injure my trade as a blacksmith, but only longing that the Saviour's doctrine might get the victory. Teacher Yong Mi, seeing how

it was with me, said: "Leave the blacksmith's trade, and become a preacher."

So he found that the entrance of God's word brought light, and when he was ordained elder he had studied in the Classical language the entire Old and New Testaments, besides other religious books. The poor ignorant boy had been lifted out of darkness and superstition and had come to know the love of Christ which passeth knowledge.

CHINA.

In a letter from Hongkong, addressed to Dr. L. H. Gulick, the Rev. C. R. Hager says:

In reviewing the Bible work under my charge during the past year, I can only say that the number of 11,457 copies of the Scriptures which my *three* colporteurs have been enabled to distribute does not tell the entire story. There are several phases to a colporteur's life; he can make a pure business affair of it, or he can be an itinerating evangelist. Whatever may be said in favor of distributing the word of God in Christian countries without explanation or comment, certainly is not true of heathen lands. It is in the province of the native colporteur not only to preach the gospel with his *books*, but in the few words of *explanation* which he is often asked for, the gospel story is told over and over to many a poor and unregenerate soul. On Chinese boats, in dusky inns, at the roadside, and in the enclosure of some idol temple, is the book offered for sale, and there also is heard the voice of the colporteur confessing one Lord, one Saviour, and one Revelation. As I have journeyed with these laborers and heard their confessions I could not help but feel that they were the real John the Baptists, preparing the way for the preacher of righteousness. Slandered, abused, and stoned at times, they still bear it very patiently, and certainly if they do not possess as deep a knowledge of truth as Christians of other lands, yet their patience is as great as any. Many a literary scholar is interested in the books thus scattered, and though there be no direct fruit, yet the sowing is none the less needed. May the Lord own his word and the explanation of the faithful colporteur, is the prayer in which we can all join, as the books for the year 1886 are closed. Light is sure to come after the night.

CHINA.

BIBLE DISTRIBUTION IN THE NORTHWEST IN 1886.

BY MR. JOHN THORNE.

The cart and mule tracks in Shensi were only in one or two instances the same as those travelled over the previous year. In the southern portion they passed through the same beautiful hill and dale scenery characteristic of the Sinling mountains. Towns were few and but thinly populated; so, too, the villages, but the farmers were a hardy lot of men, little inclined, one would think, to take any interest in our Bible work; yet it did appear that wherever these mountain folk recognized us as having been their way before, they gave us a more hearty welcome than in the new places that we visited.

It was also noted favorably for us that those who had previously bought one or two Gospels, almost invariably came forward and asked for the remaining volumes to make up complete sets. Evidences of such good-will met us so often in our travels over these granite and limestone ranges as to cause us the more earnestly to pray for the early coming of the evangelist and settled preacher of the word of God to build up a faithful church in this region.

The capital, Singan, ten miles only from the Sinling mountains, was built ages ago; and possesses, with its department watered by the sluggish waters of the Hwei river, some of the richest lands of the province. It is at once marked by travellers from the Han river, owing to the great contrast to the southern part of the province and to all other China soil. In this rich region of country, and extending eastward and northward as far as Hancheng hsien, teem and toil the best part of Shensi's five millions of souls; but a remnant, it would seem, of a once prolific race which received its name from the soil that cradled it, when China's imperial government was here established. The great military road of China passes through here eastward, a thousand miles and more to Peking, and westward to the extremity of Kansuh province. And the distribution of Scriptures has taken place already all along these cart roads, in this province especially, and, too, wherever carts can go in this and the adjacent departments.

This year the four or five months great drought and the excessive heat of midsummer prevented a better distribution of Scriptures; but, notwithstanding all these drawbacks, this whole low-lying country and its surroundings have been pretty thoroughly gone over by the colporteur. There are now very few hamlets or houses even, that have not been visited by native or foreign Christians. Beyond this belt of land in middle Shensi there extend northward still higher terraces and mesas or level uplands, bare of wooded preserves and almost bare of houses; but still being loess soil, very highly productive where cultivated. As far as Yenngan-fu, which is about half way from the capital to Yulin-fu, and on the western road, there is but scant population even in the valleys. Famine and rebellion have done their ruthless work of late years, shown now in the many bare, empty, and roofless houses one passes within the walls of good sized towns. To the eastward and from Hancheng hsien, south, and not far from the Yellow river, the country is more open, the population more dense; and it was around here that we were enabled to dispose of many books. The inhabitants seemed very well pleased to have us come among them and distribute Gospels, and it is to be hoped that this attractive field for the missionary will soon be occupied.

From Yenngan northward to the Great Wall of China, the road by the eastern route goes over higher ground, the country looking more and more like a wilderness as the Mongol region is approached. Here abide a rustic class of people scarcely able in point of numbers to attempt the cultivation of the vast ranges of land falling to their lot. So diminished has become the population of this most fertile of provinces that a scant one-fifth of the former number of souls now remain. The road traffic is done by

pack animals. The day's marches are not much over thirty miles. But few temples of idol worship even are seen. The peasantry live in caves or roughly arched dwellings roofed with sod. The name of Jesus is entirely a new sound to most of them, and the sight of the Scriptures awaken but little curiosity. They are unlettered and densely ignorant of everything going on beyond their own secluded homes. In these new regions to the colporteur, the country people would collect in the courts or at the gates and quietly watch the movements of all our party, finding interest in nothing else than the most idle talk among themselves; and in a large group of thirty or forty, old and young, men, women, and children, whose homes were all within the hills, and the smoke of whose kitchens found vent by piped holes through the grass of the hilltops, there was after a long attempt at getting them to look into our books, scarcely one who was found to care enough for a book to venture to buy it.

Yulin is a place of some importance visited by Tartars from the other side of the wall, who were made quite as much strangers of by the citizens as we were. For a day or two there was some little interest created by the advent of the colporteur with the word of God, but even here the knowledge of the word seemed so very limited that but a breath of opposition seemed enough at times to put it out. Yet again so contradictory appears the Chinese character, that in some instances those who bought one book would buy others, and either get their neighbors to purchase or purchase for them, seeming very glad to have such an opportunity of doing a service.

The wide streets of Yulin, with many public arches spanning it at intervals, together with the quiet demeanor of the groups gathered round the colporteur, the passing to and fro of pack animals and riding horses, the number of well dressed ladies, old and young, with children out for a walk or visiting, the courts, buildings, and public places, all combined to make this fu city one of the most interesting in our travels up north.

FROM REV. I. G. BLISS.

CONSTANTINOPLE, May 12, 1887.

The following incidents will show the value of judicious gratuitous distribution of the word of God. In one of the cities of Central Turkey lives a most devoted Christian woman who is now totally blind. Both she and her husband are quite advanced in years and find many trials on account of their poverty. They wear garments well patched, but manage always to appear neat. They are members of the Evangelical Protestant Church, and regularly attend the Sabbath school and weekly prayer meeting. In a recent interview with one of the missionary ladies of the place, the fact was elicited that these good people, having no Bible, confined their reading to the New Testament and Psalms. The good woman, being dependent on her son for all that she hears from the word of God, expressed great regret that she could not at least hear the Sunday school lessons in the Old Testament read in her own home before going to the school. Uncomplainingly and very modestly she added, that if they were only able to get an entire Bible her son could read these lessons to her and

she would have a better understanding of what was said in the school. The missionary sister soon obtained one for her as a gift. The aged woman took it and pressed it to her bosom, saying, "*Sweeter than honey and the honeycomb.* Harnum, is it really mine?" On being assured that it was her very own, she expressed her gratitude by saying, "You could have given me nothing so precious. Let me ask one question: Does it give it all, from Adam to Revelation?" The following Sabbath, the son came to add his earnest thanks for the gift to his aged parents, and said: "I rise early every day to read a portion to father and mother."

In a village in the same part of the country lives a young man, who for weeks walked daily a distance of two hours to attend a mission school that he might learn to read. He is not a Protestant, but interested in getting and doing good. He afterwards gathered fifteen to twenty little boys about him and taught them to read. He was very poor himself but would take no pay for his loving service. When asked by a missionary lady why he did not accept some remuneration, he replied: "The parents of the boys do not yet know the value to their children of learning to read, and so I do not speak of pay." It was found that this young man had no Bible and that there was not a copy of God's word in the village. The missionary lady purchased a Bible and presented it to him. Most hearty were the thanks he expressed for this, to him most valuable and timely gift. Who can tell what a blessing that book may prove to that young man and others in that village!

From time to time, most excellent opportunities are offered for the giving of the word of God to very poor persons without in the least infringing the *principle* of sale, which all Christian workers in this empire feel should be held inviolate as a rule. Not long since a young girl in one of the female seminaries of the Mission was found without a copy of the Scriptures which she could call her own. She was very poor and learned of Christ and his love by reading the Bible of a friend. She had studied well the book of her friend and had become a member of the church. She was full of joy and gratitude when one of her teachers presented her with a copy. I suspect that we shall be called upon to enlarge our gratuitous distribution, for poverty and suffering are rapidly on the increase in every part of the land.

WESTERN TURKEY MISSION.

BIBLE HOUSE, CONSTANTINOPLE,
TURKEY, May 28, 1887.

To the Secretaries of the American Bible Society:

DEAR BRETHREN: Assembled as we are in this the forty-sixth annual meeting of our Western Turkey Mission, it has seemed good to the brethren here to select two of us from among the younger members of our circle to write the annual letter to your Society.

It seems very fitting then that, while we would agree with all that the fathers have in other years expressed in their letters to you, we should in addition tell you some of the "first impressions" we have received in regard to your work in this land.

Let us assure you then that this is not a mere formal greeting from our Mission. The history and the work

of our two Societies are so interwoven with each other that we feel that our annual meeting is in a good degree an annual report of your work also.

The Bible colporteurs (jointly employed by your Society and ours) are the vanguard of our missionary work, and we gladly follow on to the villages and towns where they have been. Two of us were recently in a village where we supposed we had no friends at all, but while talking with a grocer he pointed to a young man across the way in charge of a café, saying, "He bought a whole Bible of the bookseller last year, and has been reading it ever since." This gave us an opportunity of conversing with the young man, and we found that his year's study had been profitable in giving him, not only some understanding of the Scriptures but also a thirst for further information. It was a pleasant evening we spent with this young man and his friends, who gathered about us in the café.

In this land, where for a Turk to become a Christian is treason, and for an Armenian or Greek to leave his church is to turn traitor to his nation and his people, we need not and cannot expect that multitudes will flock to join the evangelical party. In many places the very fear they have of being considered hostile to their nation, prevents their coming to our preaching services in as large numbers as we could wish. Consequently we rejoice that the Scriptures are provided at such low rates that all may own them, and that those who would not come to hear us preach may yet read them in their own homes.

You have probably learned of the great opposition which our booksellers are receiving in many places. Arrests are quite frequent, and, though no serious harm is done, delays and inconveniences are often caused. This opposition of the government, while it may be due in a measure to their fear of our influence, is largely, as we believe, at the instigation of the Greek and Armenian priests, who dread the thought of their people slipping away from them through the reading of the Bible and accepting the freedom of the truth. Yet there is no wonder that the people are glad to read and to hear the Scriptures in their own dialects. "Even we do not understand the Scriptures as they are read in the church," said a teacher the other day. "How can the uneducated understand them? Your uneducated bookseller knows more about the Bible than many of our teachers and doctors."

Another obstacle to our work is a superstitious reverence which many have for the words themselves, so that to change them, even to their equivalents in the common language, is a sin. An educated Greek, a government official, spent an hour one evening trying to convince some of our missionaries of the sin of translating the ancient Scriptures. A Turkish official, to whom some Bibles (seized from one of our colporteurs) were brought for examination, surprised us by taking from his desk an Osmanli-Turkish Bible. He said, "If your books agree with this they are correct." Calling in a number of Turks, Greeks, and Armenians, they read and examined; but, finding in one of the translations a change from the plural to the singular, he berated our missionaries for changing the words of the Lord Jesus, and ordered the books either to be burned or sent back to Constantinople. One of the chapters examined was a very suggestive one, viz., Mark vii.

You have received from your Agent the report of sales during the year ending December 31st, 1886. (This, we would remind you, is in addition to the 28,258 copies sold by the British and Foreign Bible Society.) We would call special attention to the sales of Scriptures in Osmanli-Turkish, as indicating the copies put into the hands of Mohammedans: 195 Bibles, 713 Testaments, and 5,024 Portions.

While we are continually seeing the practical illustration of the verse, "The entrance of thy words giveth light," in that interest in spiritual things follows the reading and study of the Scriptures, we feel assured that in the cases of hundreds and thousands who are reading the Bible in secret, and of whom we do not hear, deep impressions are being made and real changes are being wrought. When the time comes for freedom of thought, and especially freedom of religious thought, we may expect to see a rich fruitage from this secret study of the Bible. Perhaps it is as well that we are not seeing more immediate results at present, for from the very condition of things the heaven is having all the more time for its working.

We are glad, at the same time, that such a number of copies of the Scriptures are yearly being sold, for they are thereby not only supplying the present need and preparing the way for future work, but they are getting a good supply into the homes of the people; otherwise the demand (when the freedom of thought *does* come) would be greater than we could supply. Freedom of thought, too, will mean, not infidelity but Christianity.

On behalf of the Western Turkey Mission,
L. S. CRAWFORD.
ROBERT THOMSON.

INCIDENTS IN TURKEY.

Miss Chamberlain, of Sivas, writes:

A few days since a girl burst into my room, saying, "Oh, teacher, I am afraid I have not money enough for a Bible; but please give me one, for father has promised to read with me." The six cents that were wanting were not to be thought of in the presence of such an eager girl.

In one of our villages, some fifteen years since, a Bible-seller was thrown downstairs, dragged out of the village, and beaten. One of the perpetrators of this cruel act sent for a coarse-print Testament, and he and his wife are reported to be quite changed in their daily life.

A little girl of the Gregorians came to our Sabbath school, and for learning the Golden Texts she received a Testament. This she carefully kept, as she had an old one. The following year she gained another Testament, and the third year something else. Then she brought her long-kept treasures and a few cents, and entreated that she might exchange them for a Bible; and the tears streamed down her face as she said, "I have waited these years for it." I often see her on the Sabbath, and look to see where her mark is, for she reads day by day the word for which she labored so long. It is her one treasure, the only thing she has on earth that is her very own, save the threadbare clothes she wears.

AMONG THE KABYLES IN MOROCCO.

The Rev. E. F. Baldwin, who is an independent missionary in Tangier, Morocco, in a circular letter addressed to the friends of the Mission, tells the story of a recent conversion of a Mohammedan and his high appreciation of the Holy Scriptures. He says:

I first saw him in May, 1886, when he came to my tent one evening that he might make my acquaintance. I was impressed with the pleasing countenance and bearing of this young Moorish gentleman. I found him remarkably intelligent and well-educated for Morocco, and wonderfully free from an intolerant spirit, though a devoted Moslem. This acquaintance was renewed in June, when he came to Tangier at my desire and was daily at the Mission House, occupied with Arabic literary work for us. Before meeting me he had never seen the word of God, and when shown it, he esteemed it lightly. But after a little time it began to assert its blessed mastery over his spirit, and he read it with delight. He said to us, "I know the Koran by heart, but you have to read your book." After being with us only three weeks, a conviction of the truth of the Bible and an uneasiness as to the reality of the religion of his fathers, appeared. He began to say that if he read on and stayed with us, he might have to become a Christian. On going to England to arrange for the education of my children, I left him at work translating book after book of the Old and New Testaments from Eastern Arabic into that of Morocco. God's blessed word did its own sweet work. One day he had been reading and pondering the first epistle of John as he translated it. That night, as he was reading it, a great light from God seemed to break into his soul, and since then he has been a consistent believer. If in three short months, the seed of the word so germinated and bore fruit in a heart theretofore following Mohammed after the strictest fashion, what may we not expect from other seed-sowing, past and future?

We have also great hopes of a man from near Fez, who seemed to drink in God's word as this thirsty land is now drinking in these first rainfalls since spring. At the first sitting he read the first nineteen chapters of Matthew. He stayed some days reading day and night, and saying only hunger drove him from the word. He would gather groups together and read to them. He wished us to lend him the volume for a month that he might copy as much as possible in that time for his own use. We of course gave him a copy.

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ALABAMA AND FLORIDA.—The auxiliaries in Alabama are all out of debt with about two exceptions. It appears that they are giving much more attention to the distribution of books through the depositories than formerly. There is certainly a disposition toward a better and more thorough organization—a more earnest inquiry into the state of the work—and a deeper interest in ways and means to supply the

field. I regard these as healthful signs. The fruit may not appear at once, but in due time, with proper culture, it will come forth. Nearly all our societies, heretofore, have held themselves in a receptive attitude; now they are beginning to realize that there is something more to do than receive.

The Livingston Society has done a grand work during the year, having distributed about \$300 worth of books. The churches are waking up to the importance of supporting the American Bible Society both in its home and foreign work. The near future, I think, will disclose marked improvement in this direction.

GEORGIA.—I opened my work for the past month in Cuthbert, Randolph Co. The society there has been languishing for a long time, but I held a pleasant and profitable meeting in the Presbyterian Church on the night of the first Sunday, and left matters in much better shape than I found them. The sum of \$18 75 was contributed for the cause.

The fourth Sunday I spent at Waynesboro, Burke Co. The congregation, Sunday morning, gave me thirteen dollars for the Bible cause.

The fifth Sunday I held a profitable meeting at Eastman, Dodge Co., where I organized a Bible society for the county. A contribution of thirty-five dollars was secured. This is the only auxiliary between Macon and Brunswick, a distance of 192 miles.

In addition to the above work I visited five auxiliaries, and was in attendance upon the session of the Macon District Conference, in Hawkinsville.

ILLINOIS.—The auxiliaries reporting for the month are: Alton and Vicinity, Browne, Elgin, and Boone, Douglas and Ogle County auxiliaries.

Boone County has not been doing much of late, aside from "holding the fort." The anniversary of Boone County Bible Society was held at Belvidere, Sabbath evening, May 15th. The pastor of the church and your Superintendent made addresses, and new interest seemed to be awakened. The cause was presented by the Superintendent in the Presbyterian Church in the morning of the same day, and collections were taken. They propose to go ahead at once with the canvass. Elgin is also moving in the same line and hopes to have its field thoroughly canvassed soon. Ogle County held its forty-second anniversary in the Lutheran Church, in Polo, Thursday afternoon and evening, May 5th. The work of the year as reported by the agent was quite satisfactory—the field is well in hand. An able and instructive address was made in the evening by the pastor of the Congregational Church of Byron, and some statements and remarks were made by your Superintendent. The auxiliary voted a liberal donation to the American Bible Society.

INDIANA.—I was enabled to visit the Madison and Hancock County Auxiliaries, the Richmond and Vicinity, Indiana Bible Association of Friends, and the Aurora and Vicinity Bible Society. Visits to other societies were necessarily postponed. I find many warm friends of the American Bible Society, and receive much encouragement in the work.

KENTUCKY AND TENNESSEE.—This has been a busy month; and the fruitage is encouraging. The

contributions secured by the Superintendent amount to \$786 88; and those secured by auxiliaries, as reported, over \$100.

The first Sunday was spent with the Boyd County Bible Society, Ky., one of the most liberal people in contributing in the State. At this meeting the offering was \$448 20—one gentleman contributing \$250 of this, and another \$100.

My next visit was to the Madison County Bible Society, Ky., where the contribution was ninety dollars. The third and fourth Sundays were spent respectively with the Williamson County Bible Society and the Sumner County Bible Society, both in Tennessee. The anniversaries were pleasant and profitable. The latter society lost, during the year, forty dollars' worth of its books by fire. These two counties are to be canvassed in the near future.

MICHIGAN AND WISCONSIN.—I have visited during the month a number of auxiliaries which have for years been inactive, and they have pledged themselves to do work in their respective fields.

The collections from all sources for the month amount to \$401 96.

It has been the privilege of your District Superintendent to visit two ecclesiastical bodies. The annual meeting of the Congregational Churches of Michigan was held at Lansing, and showed an increase of interest in the Bible cause.

While there has been need of extending the canvass into many sections of the district, the colportage work has been pushed only as the resources would justify; and that in sections where the destitution was greatest. Dane County Bible Society, Wis., is carrying forward the canvass of its field to a successful completion.

The first Sabbath of the month found me at Wausau, Marathon Co., Wis. The meeting was held Sabbath evening, in St. Paul Lutheran Church, it being the largest and most central church in the city. Five or six denominations joined in the service, which was equally divided into English and German.

Outagamie County Bible Society held its annual meeting on the second Sabbath evening. The meeting was held in the Presbyterian Church, Appleton, and was addressed by the pastor of the Methodist Episcopal Church and your District Superintendent, and showed some enthusiasm.

The third Sabbath evening I addressed the anniversary meeting of Muskegon County Bible Society, Mich. The meeting was large and enthusiastic. This society, after nearly ten years of inactivity, was reorganized one year ago, and since then has put into circulation, by sale and donation, 460 copies of the word.

NEBRASKA, COLORADO, AND WYOMING.—The anniversary of Dodge County Bible Society was held this year in the Methodist Episcopal Church, in Fremont, Neb. The pastors of the Presbyterian, Methodist, and Congregational Churches participated. Your District Superintendent delivered the address. The meeting was one of great interest. At Schuyler, the county seat of Colfax County, was held the anniversary of the Colfax County Bible Society. The meeting was reported as the most interesting in its history. The pastors of the Presbyterian and Methodist Churches and your District Superintendent partici-
participa-

ted in the exercises. The contribution was the best in the society's history. This society lost many of its books by fire a short time ago. It now starts in with fresh vigor and determination.

At Evanston, Wyo. Ter., the annual meeting was held in the Methodist Episcopal Church. Rev. F. S. Arnold, pastor of the Presbyterian Church, presided. The meeting was one of interest and profit.

The annual meeting of the Laramie City Bible Society was held in the Methodist Church. Your District Superintendent delivered the address. The pastor of the Methodist Church conducted the religious services. This society has done some good work, and purposes still more of the same kind. Mrs. Eliza Boyd, the efficient treasurer of the society, deserves special mention for her interest in looking up and supplying destitute families. There is room for a host of such workers. We will pray the Lord of the harvest for them.

NEW YORK.—I have visited Cayuga Presbytery at Auburn (special session), incidentally to confer with the pastors present. I have also visited the General Association of Congregational Churches of New York at Syracuse, where I saw many pastors and was cordially received. I also attended the Monroe quarterly meeting of Free Baptist Churches, at Lincoln, Walworth County, and was cordially received. I spoke for our cause, took a collection, and had a vote of commendation taken for the American Bible Society.

I spent Sabbath, May 8th, at Canandaigua, to help local work. I addressed the Presbyterian Church in the morning, and received a large collection for the American Bible Society. In the evening I addressed a union service of the Presbyterian, Methodist Episcopal, Baptist, and Congregational Churches, in the Congregational Church. All the pastors were present and the meeting was enthusiastic. The Episcopal rector would have come in but for special services at his church. But he promised to take an offering for our cause there, and, I am informed, he has since done so.

OREGON, WASHINGTON, IDAHO, AND MONTANA.—The third Sabbath of the month I spent at Virginia City, Mon. Here I found that no arrangements had been made for services on Sabbath morning. The reason given for this failure was that the people would not turn out to a morning service. At my suggestion the bell on the Methodist Episcopal Church was rung, and about one dozen persons came out to see what was to occur. We held a service, and felt that the morning hour had not been lost. Sabbath evening the annual meeting of the Virginia City Bible Society was held in the same church, and the society reorganized. Thirty dollars was secured at the evening meeting, and by personal canvass on the street on Monday, to help forward the good work.

On Tuesday evening, the 17th, the annual meeting of Beaverhead County Bible Society was held at the Baptist Church in Dillon, and the society reorganized. There was collected in Dillon \$25 50 toward the Bible work.

On Thursday evening, the 19th, I held a Bible meeting in the Methodist Episcopal Church in Blackfoot, and organized a branch Bible society for Bingham County, Idaho, with officers and depository at Black-

foot, where \$24 50 was secured to the cause of Bible distribution.

Sabbath, the 22d, was given to Butler City, Mon. I preached at the Congregational Church in the morning, and at the Methodist Episcopal Church in the evening.

The annual meeting of Silver Bow County Bible Society was held on Monday evening, the 23d, at the Baptist Church in Butte City. Collections were taken for the Bible cause at these meetings aggregating \$26 80.

Agents in Oregon report as follows: Families visited, 576; found destitute, 13; supplied, 13; persons supplied, 2; volumes sold, 101, valued at \$61 10; volumes given, 78, valued at \$10 05; contributions received, \$34 10.

TEXAS.—This month I labored hard and was from home more days than usual, but immediate results are meagre. The long drouth ended this month by copious and beautiful rains.

The following extract from a minister, who makes a request for a donation of Bibles, will give an idea of the condition of the people in some of these counties. He says: "They are very poor. In fact I know there is not one dollar in the hands of the parents of these children to-day. They are working on rented farms, and are all in debt."

On the 12th and 13th I attended the Texas State Sunday School Convention.

On the 27th and 28th I attended the Victoria District Conference of the Methodist Episcopal Church South. The Bible cause received due attention. About thirty delegates were present. They promised to give more attention in the future to the work of the American Bible Society.

BIBLE SOCIETY RECORD.

NEW YORK, JULY 21, 1887.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held on Thursday, July 7th, 1887, William H. Crosby, Esq., Vice-President, in the chair.

Devotional services were conducted by the Rev. W. W. Atterbury.

Grants of books to the value of about \$9,600 were made, upon the recommendation of the Committee on Distribution. Among these were exceptionally large grants of Scriptures in the Muskokee and Dakota languages, of the value in the aggregate of nearly \$1,000, for mission work among the North American Indians. Funds were also granted to the amount of \$1,728 60 for work in Italy and China.

Among the communications from foreign lands presented to the Board were the annual letter of the Western Turkey Mission of the American Board, and a letter from Rev. Dr. Vernon of the Italian Mission of the Methodist Episcopal Church.

Two societies were recognized as auxiliaries in Georgia, two in Arkansas, and one in Kansas.

The receipts in June were \$38,027 02.

The issues from the Bible House in June were 100,226 volumes; issues since April 1st, 312,285 volumes.

Societies Recognized as Auxiliaries, July, 1887.

With Names and Post Office Addresses of Corresponding Secretaries.

- Hickory Plains B. S., Ark., A. J. Thomas, Hickory Plains.
- Paragould & Vic. B. S., Ark., H. W. Glascock, Paragould.
- Dodge Co. B. S., Ga., R. J. Strozler, Eastman.
- Meriwether Co. B. S., Ga., H. W. Hill, Greenville.
- Morantown Township B. S., Ks., John Houstead, Morantown.

Deceased Members.

- Rev. M. N. McLaren, D.D., Auburn, N. Y.
- Rev. Mark Hopkins, D.D., LL.D., Williamstown, Mass.
- Rev. Abraham C. Baldwin, Yonkers, N. Y.
- Ezra B. Potter, M.D., Webster, N. Y.
- Rev. Thos. W. Cattell, Lincoln, Pa.
- Mrs. Hamilton Fish, New York.
- Rev. E. P. Huntington, North Bingham, Pa.
- Rev. S. S. Harrison, York, Neb.
- Rev. Granville Moody, D.D., Jefferson, Iowa.
- Mrs. Oscar H. Gregory, West Troy, N. Y.
- Rev. Samuel G. Willard, Colchester, Conn.
- Frederick W. Martin, Palenavia, N. Y.
- Rev. Brown Emerson, Wyoming, N. J.
- Philetus C. Hale, Milwaukee, Wis.
- Rev. Elias Nason, Billerica, Mass.
- Francis Senior, Dexter, Iowa.
- Mrs. L. A. Smith, Bellefontaine, Ohio.
- Rev. A. S. Hank, Martinsburg, W. Va.
- Rev. L. D. Sherwood, Albany, N. Y.
- Mary S. Bidwell, New York.
- Samuel Reynolds, Griggsville, Ill.
- Mrs. Alice W. Wisewell, Naples, N. Y.
- Rev. Samuel Carlisle, Newburg, N. Y.
- Noah Gridley, Wassaic, N. Y.
- Mrs. Angeline C. Bredell, St. Louis, Mo.
- Melancthon W. Bartley, New York.
- John W. Mersereau, Richmond, N. Y.
- Rev. Wm. W. Turner, Hartford, Conn.

Summary of District Superintendents' Reports for the month of May, 1887.

Number of District Superintendents reporting.....	20
Auxiliaries, Branches, etc., visited.....	183
Anniversaries attended.....	48
New Societies and Committees formed.....	14
Sermons and Addresses delivered for the Bible cause	184
Letters sent.....	1,393
Miles travelled on official duty.....	20,867
Donations and subscriptions secured for Bible cause	\$2,172 42

Summary of Bible Distribution in May, by 59 Colporteurs and 21 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of service.....	1,109	513
Miles travelled.....	14,673	3,959
Families visited by them.....	19,039	13,394
Families found without a copy of Scriptures	1,941	1,147
Families supplied by sale or gift.....	1,556	729
Destitute individuals supplied in addition.	825	363
Number of books sold.....	7,173	2,080
Value of books sold.....	\$2,781 70	\$846 00
Number of books distributed gratuitously.	1,729	946
Value of books distributed gratuitously...	\$381 92	\$190 11
Contributions received.....	\$350 77	\$620 70

Summary of 60 Annual Reports of Auxiliary Societies, received in June, 1887.

Receipts from sales in twelve months.....	\$3,873 05
Receipts from collections and donations.....	2,414 56
Paid American Bible Society on book account.....	4,243 46
Paid American Bible Society on donation account..	886 43
Expended on their own fields.....	1,178 63
Value of books donated.....	702 20
Value of stock on hand at date.....	5,713 61
No. of these auxiliaries reporting general operations	14
Collecting and distributing Agents employed.....	14
Families visited by them.....	6,261
Families found destitute.....	812
Destitute families supplied.....	698
Destitute individuals supplied in addition.....	509
Sabbath and other schools supplied.....	7

RECEIPTS IN JUNE, 1887.

LEGACIES.

Fabrick, Mrs. C. S., late of Niles, Mich.....	\$109 46
Grove, Jacob E., late of Hannibal, Mo.	2,500 00
Griffin, Mrs. Keziah, late of Jamaica, N. Y.....	475 00
Negley, Jr., Felix, late of Tarentum, Pa.....	45 00
Tuttle, A. Y., late of Edinburgh, Ohio.	205 50
	\$3,334 96

CHURCH COLLECTIONS.

ALABAMA.

Huntsville District Conf., M. E. Ch. South.....	\$28 25
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ARKANSAS.

Des Arc, Meth. Ep. Ch. South.....	2 05
Searcy, African Meth. Ep. Ch.....	3 25
" Meth. Ep. Ch. South.....	5 20
" Pres. Ch.....	3 05
Mount Zion, Pres. Ch.....	4 10

CONNECTICUT.

New London, First Cong. Ch.....	8 56
Greens Farms, Cong. Ch.....	16 50

CALIFORNIA.

Los Angeles, Meth. Ep. Ch.....	7 00
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COLORADO.

Denver, Capitol Ave. Pres. Ch.....	11 65
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GEORGIA.

Louisville Circuit, M. E. Ch. South....	1 75
East, Macon, Meth. Ep. Ch. South.....	3 90

INDIAN TERRITORY.

Wheelock, Pres. Ch.....	2 00
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MAINE.

Gardiner, Meth. Ep. Ch.....	\$8 00
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MISSOURI.

Glasgow, Churches at.....	7 45
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MINNESOTA.

Marshall, Cong. Ch.....	4 50
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NEW JERSEY.

Elizabeth, Marshall St. Pres. Ch.....	20 91
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NEW YORK.

New London, Meth. Ep. Ch.....	1 00
New York East Conf., Meth. Ep. Ch..	794 65
Walworth, Free Baptist Ch.....	3 09
Middlefield Centre, Pres. Ch.....	4 75
Flushing, Cong. Ch.....	88 78
Hartford, Meth. Ep. Ch.....	2 00
Canaan Four Corners, Cong. Ch.....	2 72
Stuyvesant, Reformed Ch.....	27 50

PENNSYLVANIA.

Allentown, First Pres. Ch.....	22 00
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SOUTH CAROLINA.

Coosaw, Pres. Ch.....	13 81
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TENNESSEE.

Winchester Circuit, Meth. Ep. Ch....	2 00
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WISCONSIN.

Genesee, Cong. Ch. and Society.....	5 40
Evangelical Association Conference.	6 75

\$1,057 57

GIFTS FROM INDIVIDUALS.

A Friend, Newport, R. I.....	\$2 50
" Concord, N. H.....	25 00
Allsup, Mrs. R. M., Waelder, Texas..	2 00
A. B. A., New York.....	500 00
Banks, Isabella M., New Hamburg, N. Y.....	20 00
Collection at Mandan, Dakota.....	7 50

Collection at Little Rock, Ark.....	\$17 50
" at Saulsbury, Tenn.....	5 30
Cox, Charles B., St. Louis, Mo.....	1 75
Gay, Mrs. J. M., Mt. Sterling, Va.....	4 99
Hulburt, Harriet J., Spring Bay, Ill..	1 00
Hills, Mrs. Clarissa, Nashua, N. H....	2 00
Leclere, Miss L. H., New York.....	30 00
Oviatt, Mrs. I. G., South Sudbury, Mass.....	30 00
Philips, Mrs. Myron, Lewistown, Ill..	50 00
Parker, Mrs. Barton, Merrick, La....	30
Suckley, Thomas H., Rhinebeck, N. Y.	150 00
Stillwell, Jno. L., Bloomingburg, N.Y.	5 00
Two Friends, Topsham, Me.....	2 50
Talbot, Benjamin, Columbus, Ohio..	1 00
Wickes, Mrs. Julia P., Poughkeepsie, N. Y.....	50 00
Woolsey, J. W., Oakland, Texas.....	40
	\$908 74

AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Arlington, Neb.....	2 50	
Appanoose Co., Iowa.....	54 82	
Anderson Co., S. C.....	106 19	
Allen Co., Ks.....	24 30	
Alton & Vicinity, Ill.....	123 91	
Blackford Co., Ind.....	18 90	
Beebe & Vicinity, Ark.....	4 55	
Benwood and Vicinity Bible Committee, W. Va.....	13 00	
Bentonsport & Vernon, Ia..	10 00	
Brookfield, Mo.....	7 05	
Beloit, Wis.....	95 00	
Burke Co., Ga.....	49 75	
Battle Creek, Mich.....	7 25	
Burleson Co., Texas.....	19 90	
Bristol & Goodson, Tenn...	65 51	

	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Bay Co., Mich.....		\$71 40	Graves Co., Ky.....	\$61 50		Lincoln Co., Wis.....		\$32 02
Blount Co., Tenn.....		11 90	Gnadenhutzen, Ohio.....	41 52		Lockhart, Texas.....		40 20
Brook Co., W. Va.....		23 21	Grayson Co., Ky.....	18 91		Licking Co., Ohio.....		49 00
Carroll Co., Iowa.....		5 00	Guyton, Ga.....	14 50		Lyndon, Ks.....		20 12
Colfax Co., Neb.....		15 56	Grant Co., Wis.....	35 00		Medina Co., Texas.....		46 21
Carbon Co., Wyo.....		14 65	Greenwood Co., Ks.....	10 00		Massachusetts.....	5,000 00	475 00
Chenango Co., N. Y.....		16 19	Grand Forks Co., Dak.....	57 00		Mitchell Co., Iowa.....		23 87
Caldwell Co., Ky.....		115 00	Hickory Plains, Ark.....	4 75		McCracken Co., Ky.....		19 25
Catlettsburg, Ky.....		24 96	Hancock Co., Ind.....	24 15		Madison Co., Ky.....		90 05
Cass Co., Dak.....		12 08	Harrison Co., Texas.....	70 61		Montgomery Co., Ky.....		185 79
Chambers County, Ala.....		60 05	Hawaiian Evang. Associa- tion, Sandwich Islands.....	1,295 26		Marathon Co., Wis.....		20 10
Cortland Co., N. Y.....		258 71	Hamilton Co., Ind.....	33 00		Menominee Co., Mich.....		15 43
Chicago, Ill.....		124 09	Hancock Co., W. Va.....	5 47		Marquette Co., Mich.....		187 74
Cooke Co., Tex.....		10 85	Idaho Territory.....	52 50		Muskegon Co., Mich.....		56 09
Cincinnati Young Men's, O.		187 18	Indiana Bible Association of Friends.....	34 48		Montcalm Co., Mich.....		7 75
Camden, Ark.....		30 49	Jefferson Co., Ark.....	16 20		Maine.....		100 00
Dodge Co., Neb.....		24 50	James River, Dak.....	15 35		Mercer Co., N. J.....	829 82	
Dayton & Vic., Tenn.....		35 00	Jasper Co., Mo.....	40 05		Morris Co., N. J.....		284 55
Dodge Co., Ga.....		8 37	Jefferson Co., Ind.....	60 00		Madison Co., Ala.....		15 55
Duval Co., Fla.....		29 03	Jasper Co., Ill.....	5 00		Marion Co., W. Va.....		1 27
Eaton Co., Mich.....		22 00	Knox Co., Ind.....	43 75		Memphis & Shelby Co., Tenn.		185 60
Faulkner Co., Ark.....		19 22	Kane Co., Ill.....	125 00		Medina Co., Ohio.....		42 00
Floyd Co., Iowa.....		46 00	Knex Co., Ill.....	50 00		Nelson Welsh, N. Y.....	30 64	5 81
Franklin Co., Ks.....		5 95	Little Compton, R. I.....	6 08		Nassau Hall, N. J.....	2 00	
Fresno, Merced, and Tulare, Cal.....		51 60	Long Island, N. Y.....	250 00		Nevada.....		5 35
Fulton and Vicinity, Ky.....		8 40	Livingston, Ala.....	51 40		New Britain, Conn.....		105 12
Fort Valley, Ga.....		88 21	Laramie City, Wyo.....	27 80		Oxford Co., Mo.....		19 36
Fulton Co., Ohio.....		56 00	Lincoln Co., Neb.....	33 00		Ontario Co., N. Y.....		168 55
Grand Junction & Vic., Ia.		20 00	Lincoln Co., Mo.....	15 60		Opelika, Ala.....		82 40
Greenup Co., Ky.....						Oneida Co., Idaho.....		4 50
						Outagamie Co., Wis.....		48 02

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collec- tions.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash.....	3,334 96	1,057 57	7,464 67	908 74	874 38	18 25	2,081 19	185 21	.....	3 94	\$	\$
Transfers.....	.....	.....	.....	.....	.....	178 73	.....	.....	.....	60	179 33	15,928 91
From Auxiliaries.....											440 42	9,204 01
“ The Trade.....											45 45	3,150 99
“ British and Foreign Bible Society—Value of Books sent to La Plata Agency.....											226 63	
“ Rents.....												938 15
“ Interest on Available Funds.....												4,717 00
“ Investments subject to Life Interest.....												1,536 75

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.	Miscellaneous.	
Cash.....	.....	1,858 23	692 98	.....	.....	2,551 21
Transfers.....	28,602 38	357 00	.....	2,111 59	9 44	31,080 41
Total Transfers.....						31,972 24
“ Cash Receipts.....						38,027 02
Cash Balance from May.....						2,727 97

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each. \$40,754 99

FOR JUNE, 1887.

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	} Corresponding Secretaries.
REV. ALEXANDER McLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	} Secretaries.
WILLIAM FOULKE, JR.....	
CALEB T. ROWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. W. H. VERNOR, D. D., Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Fort Valley, Geo.
Illinois.....	Rev. E. G. SMITH, Princeton, Ill.
Indiana.....	Rev. W. J. VIGUS, Wabash, Ind.
Iowa.....	Rev. JOHN HOOD, Cedar Rapids, Iowa.
Kansas.....	Rev. S. D. STORRS, Topeka, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M. D., Covington, Ky.
Louisiana & Mississippi.....	Rev. J. W. McLAURIN, New Orleans, La.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota.....	Rev. JOHN HINTON, Faribault, Minn.
Missouri.....	Rev. EDMUND WRIGHT, St. Louis, Mo.
Nebraska, Colorado, & Wyo- ming.....	Rev. GEO. W. WAINWRIGHT, Blair, Neb.
New York.....	Rev. DAVID BOYD, Oneonta, N. Y.
North & South Carolina.....	Rev. THOMAS H. LAW, Spartanburg, S. C.
Ohio.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon, Washington Terr'y, Idaho, and Montana.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of ———, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1887, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.